TUESDAY JANUARY 21, 1964
PLAYED ON APRIL 7, 1964

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So again, what do talk about on Tuesday? Usually we have a little bit of an introduction, kind of to start the discussion going. And very often it is related to some kind of an experience I have had during the week.

I got a tape from San Francisco. Who remembers Dorothy Kaiser? Only the Gouldings? Do you mean to say she left already so many years ago? Well, in any evebt, she was part of our group before she went. And she has been in contact all these years and every once in a while I have sent her a tape. She got interested in Theosophy because there was a group in the neighborhood and they were reading the Bhagavadgita and she went to a coupke of meetings.

And also Gurdjieff and Ouspensky's name came up. It was mentioned. And ~~itxMx~~ I think they invited someone who had more or less studied it. And they had a general meeting and Dorotyh, with a friend of hers, taped ~~it~~. I got the tape and I listned to it today. And I was really amazed how many things can go wrong with a description of the method. And it started me off because I am sure it was not done in any way maliciously. It was really quite well wanting to understand what Gurdjieff meant and they had the books and they even mentioned Nicoll and, of course, Remarkable Men - even Skridlov was mentioned with a different kind of a name but at least that is what was meant, and also Ouspensky of course. But they got the dates a little twisted as if Ouspensky only met Gurdjieff in'24 and apparantly they did not read the Search very much.

But, aside from that, the fact remains that how difficult it is to put in words what they understand by work. And that certain

statements from a theosppphical standpoint are made that one cannot know what to do and that the only way by which one can reach another kind of a state and hope for some form of reincarnation is that one is in contact with certain ideas and tries to meditate about them. And apparantly they get lost a little bit in the mathematical equations of Ousepnsky and di not say anything about man number one, two three and four and five and six and seven. Altho one person mentioned ... it was a general discussion more or less. There were two people I think who knew something about Gurdjieff or had read something. And there was also a quotation of a letter of someone here in New York who had been attending, who was supposedly a pupil of Gurdjieff, who went into all kind of mathematical formulas. But it did not help any because no one seemed to understand it.

And again, the Theosophical Society was left with an impression of what did Gurdjieff or had he really done, what is how work; what is meant by work on oneself. And there was no, absolutely no logical explanation of any kind of work than only to sit quietly and be exposed to the ideas; or rather, to try to find within oneself a certain form of silence and with that it would autmomaticall bring about states of consciousness.

I think it is quite amazing because they talk about religion... and anyone who wants to listen to this tape is perfectly welcome. So, if you want to arrange for it. It is not very well recorded but if you put your ear to the recorder you can understand it. And putting it on the loudspeaker does not seem to help very much. But I think, in general you can make out more or less what is being said. And if you are interested in listening to it, by all means do it because the advantage you will ahev is: There are some people struggling to find certain things. They may be theosophically inclined. At the same

time, there is something in them that has to be satisfied. And they do not know exactly how to satisfy it and, as a result, there they are - and comparing it with what we are trying to do.

You see, we are very much in the samekind of a boat. Here we are exposed to the ideas of Gurdjieff and so called we also know what to do. There is a description of a method which we can follow and which sometimes has results and which sometimes does not seem to have results. And after some years we find that it has not helped us very much because we are still very much the same in general behaviour. And still, something has taken place that I really cannot define exactly and usually it is not something I like very much. And it is this particular period, you might call it adolescense.

You see regarding work one starts in the beginning as if one is a child. And one has to learn step by step what is involved in work. And in the application of such work on oneself, one changes ones personality in such a way that it starts to function differently and, as I say, very often in such a way that it is not controllable. And there are then quite definitely moments and sometimes long periods in which one really hates the idea of work and where you would be very happy if you never heard of it and that you want to go back shain to your old self of how it used to bejin an unconscious state you can say, but at least asleep so that you did not know at that time what else there was for sale, as it were. And that now having been offered something for sale that you do not want to buy it.

And it really is a terrible state to be in. One on explain it. One can say very easily when I work and it is a question of relating my centers to each other and that thereby I can actually make them function first in a little different way and then gradually to loosen

themselves up from each other; then there are the little centers all by themselves more or less playing the way they want to play and as yet there is not enough of a guidance to take care of them.

And this is the particularly difficult period that all of us will go thru and have gone thru and, you might say, must go thru because you are not as yet sufficiently capable of handling what has to be done regarding ones centers. And the I, who is supposed to be in charge is not sufficiently developed. And we have to be in that period in between the two shores of a river sometimes for quite some time. And what Gurdjieff calls sitting between too stools is extremely difficult.

What do I do in a case like that? We hold on to certain ideas and we say, "Yes, it used to be that way. And it was probably a little happier. But, at the present time, do I have anything else that can take the place of that form of so called happiness? And then, do I have enough strength to continue with what I really want to do? Because down in my heart I am really convinced that it is far better to be a little bit awake instead of continually being asleep.

And this admission with ones reason of course is quite correct. And one wants to have it with onesx reason completely understood that one wants to work. Again, that is your feeling and your feeling has a tremendous something to say about it because the feeling is something the one thing that really survives. That whenever the body is a little sick and whenever the mind may be a little bit muddled, your feeling will continue to havw a certain voice. And you must listent to it because you cannot just do away with it and say, "I do not want to."

And the trouble with feeling is that it relates to that what was. The unfortunate part is that I does not devekop sufficiently fast. And the reason for that again is because feelings are linked up with the body.

And the body is a slow sluggish kind of an animal that moves only in a certain way and will not allow the feelings to play its own independent part. As a result, that whenever my feeling comes into this state where I look back on what I have experienced and what I remember of my early life you might say, or you might call it 'pre-Gurdjieff' and that I now consider myself: How am I really at the present time? That your feeling is much more predominant and says it is really a mess and I wish that nothing of this kind ever had happened. Again, your reason will tell you differently. But your reason cannot talk the language of the feeling, not as yet, because the feeling is too much tied up with the physical body.

What is the solution to this? That is, that one puts the body as it were to rest. The relaxation of the body is a means by which the feeling can be freed from its own expression thru the body. And that constantly one must try to say, with ones reason, because that is still available, with ones reason to tell the body to take, you might say, easy, to come to oneself; that is, to relax in every way it is possible to have the body relax in the state in what it is, under the influence of ones mind so that then the feeling will have a possibility of really expressing itself. And in that kind of freedom will be able to remember certain other things which also belong to a feeling center.

A feeling center is made up of two things. One is what we know in our ordinary life and it functions pretty well. When we are unconscious, it has a definite function to fulfill and it does it because we live many times with our feeling and our feeling dictates to us what we ought to do. And it is the spear head of our living in ordinary life as we all know it.

Besides that, in a feeling center there is something very uhusual.

It is linked with with Magnetic Center but it is really the essence of essence on ones feeling center whih also is there and is a remnant of something else. We have called it great nature, of something that really makes a man to beloeve that he has possibilities of development. And therefore, the relationship towards oneself in necessary in the first place to know that one is honest and that one really wants to work and that, regarding work, one always has the right attitude that I want to, evem if I cannot.

This is fundamental in anyone who goes thru this, I called it once, a valley of death because this particular state us really compared not only to an adolescent state because adolescence has hope for becoming a man. But in a valley of death I have really no hope than only the things that I know that I have burned and I do not see as yet sufficient of the other shore that I can continue to row. It is a state we have to go thru because it is not very easy and it is surely not agreeable. Because, at the same time when I try to tell my body to take it easy, or to reat and thereby to free my feelings from the manifestations of the body, the body itself also has its own requirements. And that is what I do not understand because, with the freeing of the three centers, that what is my body also becomes free and then that reverts the same way as emotional center, back again to old conditions.

Abd I think then that in such old conditions I can go back again as if I were absolutely abde to replace that what I at the present time experience with something that for me has already gone and is at this moment not possible to bring back any more. It is a tremndously difficult period to go thru and in this kind of a case one must rely on other people. That is, other people who are not in that point, maybe in a little different state, so that one knows that someone in a group, or

someone in work understand this particular state thru which one grows and goes and must continue to hold on to something. And one has to receive from such people help at the time when it is needed.

The relaxation, the telling oneself, "I am", the telling oneself, "I am by myself within myself as I am " and then to reduce muscular tensions for one thing; not to make unnecessary movements; not to allow thought process to enter than only to try to come to oneself and to tell, "I am here; I am in that state. I am effected by such feelings which at the present time I cannot correct or undo and at the same time still I am able to remember that I am, regarding work, serious and honest."

Of course it is possible. It is absolutely not without hope. It is something that one must go thru because one is not any more a child and grows up. One wants to continue regardless how difficult it is. It is a fact that one has to face. The same way as one must face a fact of death, a fact of someone in the neighborhood, let's call it, dying; that is, something of onself dying.

You see, we have regarding habits, regarding mechanical behaviour, every form of automatism within oneself aso every once in a while to deplore the fact that it has died. So that we in our life a little further have to live wihtout it. And the each time that we remember that we have had it, we feel as if we are unable to continue. Again and again this while question, it comes back to very fundamnetal things. I must sit. I mist be quiet. I have to have for myself the possibility of being able to do what I please ay the time when I want to and not to have in mind anything else. I have to be by myself and I will try in all kind of activities which are, you might say, familiar to me, to try to express myself.

You see, I can walk. It is fairly easy. I can write. Also that is more or less easy altho, if I want to write something that is worthwhile, I will have trouble. I cannot think because I am unable in the condition in which my emotions are paramount to be able to think coherently. But I can do certain things as a expression of my emotions. Therefore, I ca play music. I can paint. I can photograph. I can do anything that requires a certain dexterity of my hands which at the same time, while I create something, conxtains a feeling of myself or also withint the limits of what I can do, I can pout into that as if something is in front of me and I say, "I now wxx create that what I wish."

It becomes reality because it is not that one lives under hallucination. But one lives under a certain force and a strength which has to be poured out of one in some kind of form, and not necessarily in an overanxiety of the body wish; but into something that is much more compared with the possibility of a certain density of the creation of an atmosphere around one. And, in that way, when I can create that atmosphere, I would say more or less emotionally tinted, I then get into balance with my body and my emotions. There is a point at which the mind can actually take hold then in trying to maintain an equilibeium between the two.

You understand how triangles work. Each corner of the triangle is able to take over from the other two. And at any one time each triangle, that is, each angle of the triangle can function as any of the others. When the mind is one the angles and the emotion and the physical center is the other, I can at times have the mind do a function which otherwise is taken over by my emotion. So when I try to say "I am, regarding the possibility of work, establishing a relationship between my mind and my

body in which the emotion becomes the neutralizer, I can change it around and say my mind will now be the neutralizer and my body will be the negative and my emotions the positive." Then I pay attention to my emotions. They start to function in relation to my body; that is, as an expression which I then wish to mxm express and the formation of that kind of atmosphere, under the direction of the mind. And the mind then, being the balancer between the two, will bring at times, when I really insist with my mindx that that can take place, will then bring about a relationship between the two which also at times can become one in a form of an entity of an existence which then, if I experience that, will bring about a trmendous jpy.

It is a joy that need not be un any length of time. But it is a joy that can give one really intensely such a feeling as if there is nothing else in the world. But one must try this because it is not thst easy and it is not something that comes just by asking. One has to work for it. But when one works for it, also one seens then the requirement of what is necessary for that kind of an equilibrium and that then the body has to be in a relaxed state and as simple as it can be.

This is an important thing. I must make my body understand that it functions in accordance with its own requirements. And that therefore, anything that the body wants normally it is quite logically entitled to. What it does not need normally, it does not need to have. But my mind does not function in this sense that I criticize it. My mind can only function that it can see it. And I am driven at such a moment by my feeling because my feeling at that moment does not know any reason. And I am, if I see this, and it is quite possible to realize it, I see it that I am then totally a little bit in a mess.

How do I get out of it? Again, by mx coming back to a simply statement

to myself, "But I am here" And emphasize in my voice, "I AM HERE" That is, I am not any where else. I am not at the place where I would like to be. I am, unfortunately, here. I havw to accept the fact that I am here. I cannot wish for anything to be changed. I am now that what I am. And this again I accept. A mind can do that and a feeling, in such a case, can follow because it is offset then by the relationship of the mind and the body.

We can talk for a long time about this but it is not necessary. You understand that one always has to face the problem of suffering. That is, nothing will be gained unless you are willing to give up sometimes certain things that are nice and agreeable and that the amount of your work, the amount of that you must know for yourself how it can be judged, will be noticable by the amount of suffering that you sometimes are asked to give up. Sometimes it is too much. We must not be foolish.

You see, regarding work sometimes we get it in great doses and we can not digest it. I mentioned this once before. I also mentioned the question of grimness. The question of trying to make work 'work', as it were; forcing oneself constantly to be under that influcne and not to allow any former, let's call it, unconsciousness to enter, as if it is a sin if I for one moment forget work. You remember I mentioned the question that noe at any one time must I even use work; but that for certain things it is absolutely necessary not to use it because for certain things in ordinary life it is too much too spend work energy for such a purpose. And that again, for that reason, that many times I must say to myself, "Here I am. I have been exposed to work for several years. I know a little bit about it. I know also that sometimrs when I have worked I have experienced certain things they were for me quite unusual and I also would say they are desirable. But at time I cannot work. And when I feel that I sin when I do not work, I

will sit under it and I will be bent gradually more and more under that tremendously heavy wieght of feeling that I ought to do and I cannot do it.

At such a time, you remember, the Captain comes is, when there is a dilemma. The Captain is common sense. He comes in at the right time and then they talk about the possibilities of what will we do: follow one road or another. And they decide then to wait. It simply means I am not working but I give myself over to a certain form of contemplation. We can still talk about work. We can talk about ships for instance. While we are waiting and for sever l reasons do not take another road or this road, or the detour, I do not want to wear out my machinery; for that reason, I now am quiet and I can look at work but not take part in it. Common sense tells me every once in a while to say I will not work today. Today I will be exactly as I used to be. Of course it is impossible, that every body knows because we cannot forget it and we are never the same. And once having tied and for sometime having tied to work one is alreadt changed.

So, saying that I do not want to work does not mean I will do it. And it does not mean that I will forget it but I will not have the presure of having to do it. And it is this kind of common sense idea that we must learn how to apply as a medicine which is in the cabinet. It is a psychological medicine which at times you must take because something in us functions as a doctor and tells us that that is now the medicine. Tomorow maybe something elsel maybe next week, maybe next year. Who knows really? Deep down in onex work stays. Once the attitude towards work is serious and honest it always will be there. I say serious and honest. That means it has to be that kind of reality. Then it will never leave you. You will always remember it even if in certain

circumstances or for a period in your life you may not be able to do very much. On that kind of a basis a person of that kind always belongs to Tuesday. But it does not mean he has to come every time on Tuesday. He has to have towards work all the time the same attitude? Yes, I wish. Yes, I will again. Yes, I can.

Look at Orage. Orage left the work in 1930, close to 31. To all peoeple who look at it, it looks as if he left. It looked as if Gurdjieff told him to go or as if Orage had said, "Here I am; I am sorry I cannot do any more. And now I go and become editor of the New English Weekly and I will be in London and etc. etc." And then they compare it with Ouspensky who also never went back to Gurdjieff. I am sorry tha Orage died at the time he did. Because I know well enough from him that he intended to return only after some time, having fulfilled what he himself wanted: More possible application in life with that what he knew in a relationship which professionally he could manage of being editor of a magazine. And, for that reason, started again as if it was a new "New Age" and this time under the name of New English Weekly. And it has never been understood that Orage did this for himself in order to regain something that apparantly he wanted to test out; and with this he went back in life and never once forgot the ideas or Gurdjieff and was in contact with Gurdjieff during that period.

I say it is unfortunate that he died because it would have been quite a different kind of a story. But it could not otherwise be explained when one looks at Gurdjieff and the remarks he made after Orage died. Because that was quite interesting of how he then, at that time, considered Orage and what he then at that time did for him. One does not talk about these things because it is not common property. But it is something that one must keep in mind, that whenever work effects one,

one is going thru a certain process which every one who works knows very well and that his progress can be judged by the seriousness with which he then changes over into something else.

It is not that I advise it in any wayx whatsoever because no one knows this but oneself. But again, you must say every Tuesday when you come: Should I come? Is it better for me not to come? Is it really right for me to come? And then, when I come, then I fulfill the particular function for that evening, to be here with all of me intent. It is the one thing that is required. When I work, I work. When Gurdjieff would x say this, he would say, "When take - take."

It is not selfishness. It simply means that whatever you do, do it whole. When you come to Tuesday, come whole, as well as you can whole. And then you can expect that certain things will take place in you. But do not try to ride two or three or four horses at the same time. At this time we are serious. We talk about work. We talk about the necessity. We talk about religion as instigated by work or effected by work or how it could effect ones life if one could apply it.

But it does not mean that you habe to have that kind of attitude, that kind of seriousness the whole day long tomorrow and the day after and the day after. One cannot do it. And aside from that, it is quite wrong. But at times you must remember a Tuesday. You must remember an exercise. You must remember certain moment that you will not forget; let's say like going to the cathedral on Gurdjieff's day of death or at time when you reme ber certain things in connection with him. It is quite right and at such a time you say, "Yes, but I will."

And then perhaps at such a time you pray. But put it in such a way that you can handle it; that you know what you can do and you know ehat is good for you. And that you, regarding yourself, constabtly

remain on the alert, as if you are the doctor to dispense that what is your medicine at the proper time. When you take pills, you only take them a couple of times during the day, before or after meals or when it is necessary when you have a headache do you take some buffering or aspirinb

It is exactly the same with work. Whenever I need work under certain conditions, it has to be available. When it is being used, it is not available because probably at such a time there will not be enough. And I have misused it. It does not mean that when I have a talent that I bury it in the ground. I will use it. I will put it to work. You remember the telephone. When I wish to use it, it must be there and it has to be in good condtion; but I do not hang on the telephone the whole day long.

How to divide work; how to know what to use, what to apply at a certain time and not something else. What is it that is necessary to be fed regarding my centers? What is needed for my emotional center? What is needed for my physical center or my intellectual center? And then to be able to take it out of the totality of everything that Gurdjieff has given in the form of medicine or description or a certain indication of a concept or ideas that could be alive or that are given in connection with an experience of other people, like inthe descents to the Earth. And what is meant byt it; that I look at the availability of the material in that wat, as if it is a shop window and I am looking for something and I look; and I see this and that and I see something else. And I say, "no, it is not that; and that I cannot do because it is too high in price. But maybe I can find something that I can, within my means at the present time, pay for.

Then I work. It is work to try to select it. It is work that I am looking for something to correct a state I am in. And when I say

I cannot, at the present time, eat mbre because I am filled and why should I over eat and let my stomach do more work than is necessary.

Regarding work it is absolutely necessary to know how much and how little. I must know this because I cannot live by bread alone. I have to have something to compensate the bread. But it does not means I will not eat anything else but that what is bread. I will continue. Whatis life? The continuation of my body, of my mind and of my heart. Ut is the continuation of my personality/ It is not the negation of it. It is trying to make put of that what is now this, you might say, carcass which walks arouns certain things so that it becomes servicable for something else and that it can, by itself, enter that form of freedom and be able to offer itself for the purpose of serving.

When I look at my body that way, I say my mind and my feeling center are capable of certain things and I am willing to let them go for the purpose of building something else. But nevertheless, while I am building and while I am using the material that is available, it still has to function because if my body is not functioning, then where is the laboratory where I want to do experimentation? So, I have a requirement of myself to behave in an ordinary way, unconsciously if necessary, if that is good for the body. After all, I sleep physicall also. That means during that time I am surely not conscious. And I allow myself because I realize that otherwise my body is too tired. What do I think about my feeling center or my intellectual center? It also gets tired. Unfortunately it is not as yet sufficiently developed to suuply its own food.

The Body Kesdjan still has requirements. It still has a time limit. It still has the possibility of death. I am not talking about eternity when I talk work. I may have eternity in mind and in my heart but the first stepping stone for us ordinary human beings is to become a

little extraordinary; perhaps human but certainly emotionally tinted as something that belongs to us at the present time as the most important part.

So, when I want to work, I have to work still in the direction of having tp face exactly the same conditions as I now experience ~~ex~~ but on a little different plane a little bit higher, a little bit more in the form of a certain kind of ~~x~~level; a level of being which I wish to reach but where still all the things that apply to my ordinary life still apply in a little different form, that is, as a manifestation. But, in relationship, exactly the same.

So, I am not thru as yet with the requirements of my personality. And therefore the personality has to be fed in its way and properly. It can be under the guidance of something that is awake. But it does not mean that I have ot use it all the time for the purpose of being awake and remaining awake. I can be set in motion and then let go unconsciously. So that it will fulfill its function in ordinary life as, you might say, a good man and at times when conditions require that I ought to wake up, than then two things are available.

One is an I or a realization of an understanding of that what is needed and the second is that my body is capable and willing. These, of course, are the things that one keeps on mind regardless of working or not working because that what is deeply buried within one is connected with the honesty of oneself. When one understand that that continues, that I will not force my body to do things that it cannot do. And then I will leave it alone and at times I will realize that I work much more because the pressure is taken away and that what has started has much more of a chance to remember itself because the body does not oppose it.

One works this way as often as one can. Never mind how difficult it is. Never mind how often one feels one should not have done what one what one done. It comes again and again to the foreground. And what is it that I can expect of myself? It is very often that I think of others, that they cannot accept me. At the same time, I take what I am for myself as I am and never mind what anyone else will say or think.

One thing regarding work is that each person is whatever he is at any one time and at any one place and in whatever point of development he or she is. That is their place. And it is no body else's business even to think about it ubless there is a requirement that please do something or help me in some way or other. Then one can be interested in the other person. Otherwise, deep down in ones heart, one has to have towards everyone of us a feeling that we are trying something together and that with that, if I can understand it, I can be of help. If I do not understand it, I am that much a detriment. I am a devastating influence.

If I do not understand this, If I do not make an attempt to take whatever it is that someone else is in the right way, I do not help them. I oppose them. And in, in my so called self love, believe that I will not do that kind of thing. This, I would almost say, is the damnest trouble. One must take what one is and one must take what someone else is. Never mind what they are; never mind what I am. If I am impartial U can be inpartial and I can afford to be impartial about anyone else. At the same time, I can afford to help at any one time because on that love is based. Love is based on impartiality because I have no desire to change anything. For that reason it can grow the way it can grow. And then with this, with that interest and showing of

the love, it can be created in such a way that it will grow in the best way for it.

But I first have to learn how to be free. Freedom of my emotions - that is impartiality. For that I must work. All of us must work. All of us must remember. All of us, I suggest remember now that a week is ahead. In this week, maybe - who knows, because we never know, certain things may be asked of us. You may live under certain condtions, certain conditions may effect you. Certain experiences may happen to you. You may have to face certain things that at the present time you do not know, maybe you do not think about. Even if you do think about it, maybe you would like to avoid it. And that whatever will happen, whatever will occur to you, whatever will come in your life, that yoy will accept it and that you will take it and you will simply say, "Ah, that also belongs."

Everything that you will meet will belong by you. Everything that is as it were put on you, you take. You take it for whatever it is worth. You take it without resentment. You take it with suffering. But you take it because unless you are willing to take food from all sources, maybe your forget one source which is very very important altho, at the moment when you refuse it, it may look like nothing.

In this way maybe you can bring the level of your ordinary life a little higher. It is necessary to see this. And, I say agaun, it is not necessary to apply it every hour of the day. But at times in the morning maybe, during the day, during the evning, looking back or looking ahead and to come to yourself at such a time. Perhaps you do an exercise. Perhaps you want to sit quiet. Perhaps you want to relax. At such a time that you then are dead serious and at other times that you let work go by itself. Whatever it is that has already taken

place in you will take place and then you need not be bothered by many things because that what takes place does not -?- that what you think you ought to do without. Do not hang on to things that are, and you know, are quite useless. But put something in its place. Make yourslef do certain things that will counteract. When you have thoughts or when you have feelings, do something it is place and then wake up. Because the only solution is that you wake up at such times.

It is not just shifting the accent from one place to another. That is not the answer. The answer is the introduction of something new and different. Only then can you expect that there will be a lasting influence because, if you do not do it, if you do it unconsciously, then you simply make a little bit of a mixture of the variety of different things that you now experience and one comes to the foregound or another comes to the foreground and, in the end, you end up in exactly the same kind of a condition: (/ infancy?)

This is what your life would be if you do not wake up at all. And you know it, because if you do not and you see enough examples around you were people did grow old and how infantile and senile they will become. How seldom it is that a person keeps his life and his interest. The wish to continue to live, the wish to try to put that life in a certain form appropriate to ti, to that form and to that what is the requirement of the quality of that life; that kind of understanding, that kind of wish that I have when I am quiet, hoping and, as I say, hoping that during this week you will have that kind of opportunity that it becomes clear to you, "I ought to do this and I can do that." Little - it may be very little. It may be a telephone call. It may be a visit. It may be a little note which you write to some one or to yourself. It may be just sitting quiet and, as it were, commune with your conscience. Maybe to be in silence and listen and then to do a

little thing regarding a plant, regarding an animal, regarding a little baby, regarding someone near to you; something perhaps a little special. But, in any event, something that comes from your heart and then you give. And then, while you give, you try to see who and what is giving.

If one can live each day, maybe a little of that in each day, so that at the end of the week as you remember, when you review, that you see these points of light and you say, "Yes, that was created" and maybe you dare to say, "And it was good."

Let's not talk about anything else. What I have said contains more than enough for life. It contains, as it were, evertyhting that one may beed to grow up when one has already left the stages of being a child and has entered into a state of adolesence. That is where it counts because that will make the man or will break him.

Good night everybody. Charles, I am glad you came.